

ANGLO-PERSIAN GRAMMAR,

For the use of Middle Classes in the Anglo-Vernacular
Schools, in N.-W. P. and Oudh,

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P R E F A C E.

This Grammar has been called Anglo-Persian, because it will enable the student to study Persian and English combined, for the Middle as well as the Entrance Examinations. The Persian Grammars hitherto used in Anglo-Vernacular Schools have been taught chiefly through the medium of Urdu.

I beg to express my thanks to the Honorable E. White, C S., Director of Public Instruction, for having prescribed this book for general use in the Anglo-Vernacular Schools ; and to John C Nesfield, Esq., M A, Inspector of Schools for Oudh, Rohilkhand and Kumaun, for having given me his help and advice in the course of its preparation

RAM KISHEN.

DEDICATED

TO

John C. Nesfield, Esq., M. A.

Inspector of Schools Oudh, Rohilkhand and Kumaun

BY

HIS MOST OBEDIENT AND MOST OBLIGED SERVANT,

RAM KISHEN

PERSIAN GRAMMAR.



1. *Introduction.*

فواعد فارسي (Persian Grammar) teaches us to speak and write the Persian language correctly.

فواعد فارسي (Persian Grammar) is divided into three parts (1) صرف (Etymology); (2) نحو (Syntax); (3) عروض (Prosody)

صرف (Etymology) treats of words; نحو (Syntax) of arranging words in sentences; and عروض (Prosody) of poetry.

The Persian alphabet is called حروف تہجی (which literally means spelling letters) and contains 32 letters.

The most important forms of the alphabet are (1) رفاع (2) دسم (3) مسحقى (4) ثلث (5) تعلیق (6) * ر حان (7) تویع (6)

The letters ا, —, and ي are called long vowels, and ايس — ريس — رور (or ايس — ريس — رور) short vowels, diacritical points or vowel points

پ-چ-ژ and گ are pure Persian letters while ث-ح-ص-ض-ط-ظ-ع-ق are Arabic, as described in the following couplet

(۲) حرف مخصوص فارسی تند چار
پے و چے زے و گاف ای مُکhtar
در کلام عرف بعیر بدل
نشدن هیم گاه مُستعمل

The pure Persian letters, *viz* پ—ت—, and ط are never used in Arabic, except in their modified forms

(۶) هشت حرف است آنکه اندر فارسي بايد همي
تا بيا موري نداشتي اندر اين معني معاف
شدو ار من تا کدام است آن حروف و ياد گير
ثا و حا و صا و طا و عا و عا و فاف

Eight letters are never used in Persian, you will not be safe from errors unless they are remembered. Hear from me what they are, and commit them to memory. They are ص—ح—ث * ق and ع—ط—ظ—ض

Classification of letters.

Letters are divided into (a) ملعوظي (those that are written with three letters as کاف); (b) مکتوبي (those that have three letters, the first and the last being the same as ميم) and (c) مسرولي (those that are written with two letters only as با)

According to the Arabic language the letters are divided into شمسي (solar) and قمری (lunar)

شمس—س—ر—ر—د—د—ن—ت are حروف شمسي * ن and ل—ط—ظ—ص—ض

All the rest are قمری. When a noun beginning with a حرف شمسي is preceded by the article ال,

the sound of ل is dropped and that of the شمسى ش is doubled, as شمس الدين (the sun of the religion) In the case of a حرف ممرى the ل is sounded, as ملك الاملاك (the highest sky) In both the cases the ال loses its sound

In Persian letters are also divided into حروف or حروف مهملة (dotted), as ح and حروف مهملة or حروف غير منقطه (undotted), as ح There is another classification of letters made with reference to حرکت (motion). Those letters that have either ر, ز, or پ are called متحرک (movable), while those that have neither ر, ز, nor پ are غير متحرک (immovable) or ساکن (inert) as the ال of اسب (a horse) is متحرک (movable) and س, ساکن inert

In Persian as well as in Arabic, the first letter of every word must be متحرک (movable) To know clearly what letters of a word are متحرک (movable) and what ساکن (inert) the following rule should be borne in mind

Divide a word into syllables, the first letter

of every syllable must be متحرک (movable) and the following letter or letters غیر متحرک (inert), as in باشد (a resident) ب, ش and د are متحرک (movable) and و, ن and ز ساکن (inert).

Exercises.

What are the three parts into which the Persian Grammar is generally divided ? What letters are used in Persian only ? Name those which are pure Arabic letters Give the four different classifications of letters. What is the rule regarding the sound of ل of the article ال, when joined with other words ? How are متحرک letters distinguished from the ساکن in a word ?

Terms.

حرکات ثلثه (three motions) signifies three short vowels, viz. در (above), زیر (below), and پیش (before)

The Arabic names are فتحه or نصب ; كسرة or جر ;
 and ر and صمه or رفع , and their signs are $\overset{1}{-}$, $-$, and $\underline{\text{و}}$.
 The رر and پیدش are placed over a letter,
 and زر below it, as in the words سر (head), دل
 (heart) and پست (back). Letters having these
 signs are called مفتوح , مكسور , and مصموم respec-
 tively.

سكون (quiescence) signifies the absence of
 vowel-points and has this sign (ا) as in the letter
 ر of سر (head). A letter having this sign over
 it is called ساكن or غير متحرك (inert) حرم (cutting
 out) is an indication of dropping the حرکت of a
 letter as the letter ل in لم يرل (imperishable).
 the letter with حرم is called محروم *

وقف (Stopping) shows that the حرکت of the
 last letter of a word has been dropped for taking
 rest, as in س of شمس (the sun). But in Persian
 words the second سكون is called وقف as in پ of
 اسب (a horse). The sign of حرم and وقف are the
 same as that of سكون, viz (ا). A letter with وقف

is called **حرف موقوف** (nunation) signifies that there is the sound of ن in a word although it has no ن in it. It is generally expressed in Persian words by an الف affixed to a word with two ر over it, as عقلاً by reason. But in Arabic, تنوين is expressed by two رير, رير, or پيش placed over the last letter of a word, as, in the words امر (a thing) and مرهون (pledged) in the following Arabic proverb كل أمر مرهون بآوانها (Every thing depends on its time) **تشدید** (Intensification) which shows that the sound of a letter is doubled, is expressed by the sign (س) placed over the letter; and the letter with تشدید is called **مشدد** as ر of **خرم** (happy).

مد (Prolongation) indicates that the sound of a letter is prolonged. Its sign is (ن); and the letter having مد over it is called **حرف ممدوده** (a prolonged letter,) as آمدن of الف (to come) **الف مقصورة** (shortened الف) is that الف which has a short sound as in the word **اندوختن** (to collect)

'واو' (silent) is that 'واو' which is not sounded as 'واو' of خود (self) and of خوش (happy) (It is always preceded by the letter ح)*

(نون Nasal) is a term applied to the sound of نون which comes after any of the long vowels as in جهان (world), چوں like and حقیق (fore-head)

های (obscure or imperceptible) is that ه which is not pronounced distinctly as in خانه (a house).

های ملغوظی is that ه which has a distinct sound as in گره (a knot),

Exercises.

What is meant by حركات ثلثة? What does سکون signify? Distinguish between وعب and حرم. What are the signs of تنوين and حرم? How is تنوين expressed in Persian? And how in Arabic? Define تشدید and مد giving two examples of each

Distinguish between الف مقصورة and الف ممدودة
 What do you mean by واو معدوله ? What other
 name is given to it ? Give as many words as you
 know that have واو معدوله When is the letter نون
 called عنه ? What is the difference between های
 های ملفوظی and های مختفی—Illustrate your answer
 by examples.

II. Parts of Speech

The different classes into which words are
 divided are called احواء کلام (parts of speech)

There are three parts of speech (1) اسم (Noun)
 (2) فعل (Verb) and (3) حرف (Particle)

Under اسم (Noun) the Persian Gram-
 marians include اسما (Substantives), ضمائر (Pro-
 nouns), صفات (Adjectives), اسم فاعل-اسم مفعول (Par-
 ticiples) and مصادر (Infinitives), their فعل is the same
 as the English Verb, and their حرف (Particle)
 includes Adjectives, Prepositions, Conjunctions
 and Interjections.

(1) *The Noun* اسم

The name of any thing we can think of living or lifeless is a اسم (Noun) as كتاب (book) علم (knowledge)

اسماء Nouns are either (1) معروف (Proper) or (2) نكرة (Common) اسم معروف (Proper) is the name of any individual person or thing, as موهن لال and * لکھنؤ

اسم نكرة (Common) is a name which can be given to any thing of a certain kind or class, as خاندہ (house) شجر (tree) مرد (man)

اسم (Noun) has عدد (Number) جنس (Gender) and حالت (Case).

(a) *Number* عدد

عدد (Number) shows whether one is meant or more than one When اسم denotes one thing, it is said to be واحد (singular) When it denotes more than one, it is said to be جمع (plural).

All classical languages such as Arabic, Sanskrit, Latin, Greek have a dual form (تثنيه) Some Arabic nouns of the dual number are used in Persian as کویین (the two worlds) مریقین (two parties).

Rules for the formation of Plurals

GENERAL RULE.

(1) The plural is generally formed by adding ان (for the animate objects) and ها (for the inanimate objects) to the singular in Persian as جاوران (an animal) حادور (men) مردان (a man) مرد (animals) کتابها (a book) کتاب (a thing) چیز (things) چیزها

SPECIAL RULES.

(2.) If the (animate) noun ends in الف

the letter ی is inserted before ان in the plural as دانایان (wise men)

(3.) When nouns ending in های محتملی (the obscure ة) have occasion to add ان, the ة is changed into گ as فرشته (an angel), فرشتگان (angels).

(4.) When such nouns have occasion to add ها, the final ة of the singular disappears if it is های محتملی as پرده (curtain), پردها (curtains) and is retained if it is های ملعوطی as گره (a knot), گرها (knots)

(5) When the singular ends in the imperceptible ة, the plural is sometimes formed by adding ات after changing ة into ح as قلعه (a fort), قلعات (forts), برکه (a village), برگجات (villages)

(6) Sometimes the plural is formed by adding اب to the singular (specially Arabic words) as تصنیفات (compilations), مکانات (houses)

(7.) Some Persian nouns have their plurals formed by adding either ان or ها as درخت (a tree), درختان and درختها (trees), نارو (an aim), ناروان and ناروها

(aims, تشنه (thirsty), چراغ (lamp), ابرو (eye-brow), چشم (eye), گناه (sin), بت (idol), دیده (eye), are other examples.

The following Arabic plural forms are often met with in the Persian Language.

معدي	جمع	واحد	معدي	جمع	واحد
Singular,	Plural,	Meaning,	Singular,	Plural,	Meaning,
علمان (boys)	علم	اطفال (children)	اطفال	طعم	
علماء (learned men)	عالم	ارمده (times)	ارمده	زمان	
دعاوي (claims)	دعوى	کتاب (books)	کتاب	کتف	
حواهر (jewels)	جوهر	دولت (wealth)	دول	دولت	
فصاة (judges)	فاسي	ساکن (Residents)	ساکن	سکده	
رباى (gardens)	روضه	جبل (mountains)	جبل	حمال	
علوم (sciences)	علم	کرام (nobles)	کرام	کريم	
لطائف (puns)	لطفه	تيجان (crowns)	تيجان	تاج	
مضامين (subjects)	مضمون	اعيا (rich men)	اعيا	عدي	

(8) Some nouns have two plurals with different meanings as عرس 1. عرس (bridegrooms) 2 عرايس (brides), خدان 1 حال (moles on the face)

2 (mob) عوام 1 عام , (maternal uncles) احوال 2
 (houses) دیوب 2. (couplets) اسنات 1 بیت (years) اعوام

(9) Some nouns though plural in form are singular in reality, as دندان (a tooth), چندان (flower-bed), مادیان (a mare), ماکیان (a hen), نامدادان (a morning), بازرگان (a merchant), شنان (a shepherd)

(10) Adjectives used as nouns have (their plurals formed by adding ان to the singular as نکوان—نکواں (the virtuous), خوبان—خوب (fair ones).

Exercise

- (a.) How many parts of speech are there in Persian? Compare them with the English parts of speech. What are the two kinds of اسم? Define them.
- (b) What is the Persian word for number? What are the two numbers? What languages have three numbers? How are plurals formed? Mention six words that form

their plural by adding ان as well as by ها. Mention six nouns in which (1) the final ة is changed into گ and (2) it is dropped. Some have two plurals with different meanings, illustrate this statement by examples. How is the plural of compound nouns formed. Give some Arabic plurals used in Persian. Mention three singular nouns that are plural in form. When are adjectives used in plural.

(b) Gender, جنس

There are two sexes مذکیر (masculine) and مؤنث (feminine). The names of males are called مذکر the names of females مؤنث. In Persian the lifeless things have no gender.

Words applied to both the sexes are said to be of the Common Gender, as, بچه a child, پدر a parent. There are three ways of distinguishing Gender.

I By a different word

<i>Masculine,</i>	<i>Meaning,</i>	<i>Feminine,</i>	<i>Meaning,</i>
پدر	father	مادر	mother
برادر	brother	خواهر	sister
پسر	son	دختر	daughter
حسر	father-in-law	خوشدامن	mother-in-law
مرد	man	زن	woman
حروس	cock	ماکدان	hen
شوهر	husband	روحه یا زن	wife
با کتخد	bachelor	دوسیره	maid
بادشاه	king	بیگم	queen
اسب	horse	مادبان	mare
خداوند	Lord	حائون	lady

II By using *در* (male) *ماده* (female) after nouns as.

Masculine,

گاو bull

Feminine,

گاو ماده cow

معلم	teacher,	معلمه	teacheress
شیر در	lion,	شیر ماده	lioness
کدچسک در	cock sparrow	کدچسک ماده	hen spar- row
سگ در	dog,	سگ ماده	bitch
شتر در	he-camel,	شتر ماده	she-camel
فیل در	he-elephant	فیل ماده	she - ele- phant
سلطان	sultan	سلطانہ	sultana
صدي	boy	صديہ	girl
قاتل	murderer,	قاتلہ	murderess
وارث	heir,	وارثہ	heiress
مصنف	author,	مصنفہ	authoress
ملک	king,	ملکہ	queen
والد	father,	والدہ	mother
<p>old man or woman, بيوہ a widow or widower nephew or niece دوستدار a friend, مربی a patron, &c , are the nouns of the Common Gender.</p>			

Exercises

What is the Persian equivalent for Gender?

How many sexes are there in Persian? Name them? What are the three ways of distinguishing Gender? Give three examples of each. What is the Feminine of گوسعد—صدي—حاکم—ميصر? What Genders are the following? give the Feminines in case of Masculines and vice versa—مادیان—گاو ماده—سگ بر—نواراده—ساحر—مصنف—خر—غزال—رن—شوهر. Give three examples of nouns in the Common Gender

(c) Case حالت

حالت (Case) shows the relation of a noun to another word in a sentence. Persian nouns have three Cases

فاعل (the Nominative), مفعول (the Accusative), مضاف اليه (the Genitive or Possessive).

فاعل signifies the doer of a thing, مفعول denotes the object to which something is done, as in the sentence, موهن لال کتاب خرید (Mohan Lall purchased a book), and سوهن لال صندوق آرد (Sohan Lal

brought ta box), لال سوھن and لال سوھن are فاعل, and
مفعول and صندوق are مفعول

إليه denotes the possessor or owner as
لال سوھن (Sohan Lall's book). Possession is
expressed by اضافة (connection).

إضافة is a connecting link between two or
more nouns, as لال سوھن (Mohan Lall's pen).

1. It is generally expressed by ر, added
to the مضاف (governing noun) as in the above
example.

2. When a noun ends in هاء محتمة the
إضافة is expressed by ء as حداء (God's slave).

3. When a noun ends in ی or ا the
إضافة is expressed by ی as پای دیوار (the foot
of the wall), بوی گل (the scent of the rose),
قاضی شہر (the judge of the city)

4. When two or more nouns are used as
مضاف, the اضافة is given to the last as سب و شتر
(the horse the camel and the elephant
of the king).

5. The words صاحب (master) انس (son) and سر (head), &c, when used as مضاف generally omit ر as صاحبدل (a pious man) سرخیل (a chief) This omission is called *وَلک اصاب* (*Vide Translation exercises No III*)

As a rule مضاف (the governing noun), should always precede مضاف الیه (noun governed), as قلم (my pen) Sometimes in poetry this order is reversed, and عتسه را is expressed by را as دل کواهد آب رال (the mind of a thirsty man is not eager for fresh water) Like the English language the مفعول—فاعل in Persian are alike in form The two cases are known by their position and sense.

The word را is added to a noun, when it is used as مفعول ثانی (in the Dative Case), as موهن لال را کتابی دادم (I have given a book to Mohan Lal.)

Sometimes the particle به is prefixed to a noun in the Dative Case, when را is used as the sign of

the Accusative Case as, آں فلم را نموهن لال دادم (I gave that pen to Mohan Lall)

The Vocative Case *مدادی* is generally expressed by using *ای* (O) یا *ایها* O' before a noun as, *ایها الناس* (O people), *یا خدا* (O man) *ایها الناس* (Oh God), or by affixing *الف* to the noun as *بزرگا سررگی دها* (O Lord giver of greatness, I am helpless)

The Ablative and Locative Cases are expressed by means of *ار* and *در* respectively as *در کالج ار* (In the college I took this book from a student) According to the Persian Grammar *در* (in) and *ار* (from) are *حرف جار* (Preposition) and the nouns following them are *محرور* (governed) or *در* may be called *حرف ظرف* and *مظروف*—کالج

Declension.

واحد Singular,		جمع Flural,
Nom. پسر	son	پسران sons
Obj. مفعولی. پسر را	son	پسران را sons

Gen. اصافي The cap of a son (كلاه) پسران The cap of sons. (كلاه) پسران

Exercises.

What is **حالت** ? What does **حالت فاعلي** express ? What do **حالت مفعولي** and **حالت اصامي** denote ? Distinguish between **مضاف** and **مضاف اليه**. Define **اصوات**. What are the signs of **اصوات** ? When two or more nouns are used as **مضاف** which of them is followed by **اصوات** ? If nouns end in **حروف علت** how is **اضافات** expressed ? Exemplify **حالت فاعلي** and **حالت مفعولي** in four different sentences. Use the following words in **حالات اصامي** **طفل** (a child), **گل** (a flower), **اسب** (a horse), **فيل** (an elephant), **سگ** (a dog), **کتاب** (a book), **کارد** (a knife), **مردمان** (men), **پسران** (sons) and **ماه** (the moon). What is the Vocative Case called in Persian ? give three examples. Decline **عمو** (uncle), **موش** (a rat), **مکان** (a house), and **گوساله** (a calf).

Mention the Number, Gender, and Case of the nouns in the following sentences

چیزے در جهان پیدا نمیسود که آحرش بیست بیاتند—ریبا
 خادم به برادرش خصوصتے میدارد—مسجد میروند—سوهن
 را دیدم که کتابس در دید-طالبعلیم و آرام طلبه هر دو جمع نمیشود
 آدمی را آدمیت لازم است—فامله لکهنو ار میض آباد
 چهل کوه است—ای طفل بیا و بگو—درجه استاد اروالدین
 که مقرر نیست—مشکله نیست که آسان نسود—دلیم بددا
 دستم بدعا*

(II) *Adjective* مفت

Persian Adjectives are indeclinable and in construction they follow the substantives which they qualify. The nouns qualified by مفت are called موصوف which like مضاف are followed by اضافت. The rules of the use of اضافت already given hold good as well in the case of موصوف also.

مفت may be divided into three kinds.

1 صفت صفت (Adjectives of Quality) as
سیاه (black) نیک (virtuous).

2. صفت کمیت or اعداد (Adjectives of Quantity) as همه (all) چهار (four).

3 اسم اشاره (Demonstrative Adjectives) as
این (this) and آن (that)

1 Adjectives of Quality.

All صفت have three degrees of comparison

1. تفصیل بعصب (Positive) 2. تفصیل بعصب
(Comparative.) 3 تفصیل کل (Superlative)

تفصیل بعصب expresses the simple quality as
نیک (good), بد (bad), تفصیل بعصب a higher or
lower degree of quality, as نیک تر (more virtuous),
بدتر (worse), and تفصیل کل the highest or lowest
degree, as نیک ترین (most virtuous), بدترین (worst)

The تفصیل بعصب is used when two objects are
compared. It is followed by ار which expresses
the idea of the English word 'than' as سوهی ار
موهن بدتر است (Mohan is worse than Sohan).

تَعْصِيلِ کل is used when more than two objects are compared as, *مُوْهَنْ دَنْ تَرْوِيْنِ هَمْهٖ طَالِبِ عِلْمَانِ اسْتِ* (Mohan is the worst of all the students) It must always have the *اصوات* and be followed by a noun in the plural number.

The Arabic trilateral Adjectives form the Comparative by Prefixing *ال* to the trilateral root as *اَكْدَر* (older), *اَصْعَر* (younger). The superlative degree is formed by prefixing *اَل* to the comparative as *اَلْاَكْدَر* (the oldest or greatest)

In some cases the Arabic Adjectives of the Comparative degree are considered as Positive in Persian and have their Comparatives formed by adding *تر*, as *اَدْنٰی تر* (lower), *اَوَّلٰی تر* (higher). The Positive form *به* is often used as Comparative, as *دُرُوْغِ مَصْلَحَتِ اَمِيْرِ بهٖ اَرِ رَاسْتِي فِتْنَةِ اَدِكِيْرِ* (Falsehood mixed with godness is better than truth that produces mischief.)

2 Adjectives of Quantity

اعداد (Adjectives of Quantity or Numeral

Adjectives) refer to number. They are divided into داتی (Cardinal) and معانی (Ordinal).

(1) اعداد داتی denotes the idea of how many as چهار (four).

(2) اعداد معانی denotes position in order , as چهارم (fourth) .

Cardinal Adjective.

Ordinal Adjective

یک One	یک First ,
دو Two	دوم Second
سه Three	سوم Third
چهار Four	چهارم Fourth
پنج Five	پنجم Fifth
شش Six	ششم Sixth
هفت Seven	هفتم Seventh
هشت Eight	هشتم Eighth
نه Nine	نهم Ninth
ده Ten	دهم Tenth
یازده Eleven	یازدهم Eleventh
دوازده Twelve	دوازدهم Twelfth

سیزده	Thirteen	سیزدهم	Thirteenth
چهارده	Fourteen	چهاردهم	Fourteenth
پانزده	Fifteen	پانزدهم	Fifteenth
شانزده	Sixteen	شانزدهم	Sixteenth
هفده	Seventeen	هفدهم	Seventeenth
هجده	Eighteen	هجدهم	Eighteenth
نوزده	Nineteen	نوزدهم	Nineteenth
بیست	Twenty	بیستم	Twentieth
بیست و یک	Twenty-one	بیست و یکم	Twenty-first
بیست و دو	Twenty-two	بیست و دوم	Twenty-second
بیست و سه	Twenty-three	بیست و سوم	Twenty-third
بیست و چهار	Twenty-four	بیست و چهارم	Twenty-fourth
بیست و پنج	Twenty-five	بیست و پنجم	Twenty-fifth
بیست و شش	Twenty-six	بیست و ششم	Twenty-sixth
بیست و هفت	Twenty-seven	بیست و هفتم	Twenty-seventh
بیست و هشت	Twenty-eight	بیست و هشتم	Twenty-eighth

Twenty-nine } ست و نو	Twenty-ninth ست و نهم
Thuty سی	Thirtieth سی ام
Forty چهل	Fortieth چهل ام
Fifty پنجاه	Fiftieth پنجاهم
Sixty شصت	Sixtieth شصتم
Seventy هفتاد	Seventieth هفتادم
Eighty هشتاد	Eightieth هشتادم
Ninety نود	Ninetieth نودم
Hundred صد	Hundredth صدم

A B — It is quite evident that the ordinal number is formed by affixing م to the cardinal number and giving صم to the last letter.

3 اسم اشاره *Demonstrative Adjective*

اسم اشاره (*Demonstrative Adjective*) is applied to a person or thing near at hand, as این کتاب (this book) and این مرد (this man), or to a person or thing at a distance as آن کتاب (that book) and آن مرد (that man) is called اسم اشاره مرد. When اسم اشاره دعید—آن and اسم اشاره فرد are applied to persons, their plural forms

are اینان (these) and آنان (those), and when to things their plurals are اینها (these) and آنها (those). It is a peculiarity of the Persian language that when a Noun whether Singular or Plural is preceded by اسم اشاره the latter is always in the Singular form. این (this woman), اینها (these women), likewise آن (that man), آنها (those men.) The plural forms اینها and آنها are never followed by Nouns because they themselves become Nouns as اینها عالم اند و آنها جاهل (these are learned and those are ignorant). The Noun coming after the اسم اشاره is called مشارالیه (the Noun demonstrated). The Indefinite Article *a* or *an* is expressed in Persian by *یک* حرف (a word), *یک* (an owl), while the Definite Article *the* by *آن* (that man.)

Exercises.

What are the three classes of صفت What is its position in a sentence? What are the degrees of

comparison in the Persian language and how are they formed? What does *تعصیل بعسی* express? also the *تعصیل بعص* and *تعصیل کل*? When is *تعصیل بعص* used, and when *تعصیل کل*? What word expresses the idea of *than* in Persian? What Positive form always expresses the idea of Comparative? What are the names of the Cardinal and Ordinal numbers in Persian? What do they denote? How are the Ordinal numbers formed? Give the Persian equivalent for 7th, 8th, 30th, 3rd, 5th, 100th. [Name the *أسماء إشارة*.] Give the double forms of their plurals and also mention why they admit of these double forms. What is the peculiarity of the Persian language in the use of *إسم إشارة* with other Nouns? [How are the Arabic Comparative forms used in Persian?

(3) *ضمائر Pronouns*

The *ضمیر* is a word used in place of a noun. The principal classes of *ضمائر* are (α) *إسم ضمیر* (Perso-

nal Pronouns) (b) اسم مستترک (Reflexive Pronouns)
 (c) اسم استعهام (Interrogative Pronouns) (d) اسم
 موصول (Relative Pronouns.)

(a) اسم ضمير *Personal Pronoun*.

ضمائر are used for nouns in different persons. Like English there are three persons in Persian. متکلم (First Person) denotes the person speaking ; مخاطب or حاضر (Second Person) denotes the person spoken to ; and غایب (Third Person) denotes the person or thing spoken of.

ایشان (he) او, شما (ye) تو, ما (we) من (I) are ضمائر they are divided into منفصل (Isolated) and متصل (Affixed). ضمائر متصل are sub-divided into بارر (expressed) and مستتر (understood) : م : گفتن is بارر and او (understood) in گفتن is مستتر.

ضمير منفصل is that which can be used without the help of a word as من (I) ضمير متصل can only be used in connection with some word, as دادم من (I gave.)

صمير مفصل *The declension of*

واحد SINGULAR

Nominative 'فاعلي

متكلم	First	من	I
مخاطب	Second,	تو	Thou
عائف	Third	او	He

Objective معنوي

متكلم	First	مرا	Me
مخاطب	Second	ترا	Thee
عائف	Third	اورا	Him

Possessive اِصافي

متكلم	First	كتاب من	My book
مخاطب	Second	كتاب تو	Thy book
عائف	Third	كتاب او	His book

Plural جمع

Nominative. فاعلي

متكلم	First	ما	or	مايان	We
-------	-------	----	----	-------	----

مخاطب	Second	شما	or	شمايان	You or ye
غائب	Third			ايسان	They

مفعولي Objective.

متكلم	First	مارا	or	مايان را	To us.
مخاطب	Second	شمارا	or	شمايان را	To you.
غائب	Third			ايسان را	To them.

افزائي Possessive.

متكلم	First	مايان	or	ما كتاب	Our book
مخاطب	Second	شمايان	or	شما كتاب	Your book.
غائب	Third			ايسان كتاب	Their book.

N. B.—It is quite evident from the above table that there is no distinction of form as regards Gender like English, between Pronouns of the First and Second Persons. ت and ي (for the First Person Singular) (for the second) and ش (for the third) are ضمائر متصل; as دلم (my heart), سرت (thy head), ميخواني (thou readest) and دستش (his hand),

both for males and females, The word خود is sometimes added to the Nominative Case to render it emphatic; as من خود رفتم (I went myself). When in the Nominative and Possessive Cases used in a sentence, the reference is to the one and the same Person, the Possessive is changed into Reflexive من کتاب خود میخوانم or خودِ من کتاب میخوانم as (I read my book) This sentence originally stood thus—تو کتاب من میخوانی, like-wise تو کتاب تو میخوانی was originally Thou readeest thy book.

(c) اسم استفهام *Interrogative Pronoun*

The اسم استفهام is used in asking a question کیست که د (who) relates to person as کیست که د (who) is the man that stands at the door) چه refers to things as چه (what is that thing which thou art gazing at) The word چند (which signifies "how many" is applied to both persons and inanimate things as

چند کس در آن مجفل بودند (how many men were present in that assembly) ?
 چند کتاب روز مره میخوانی (how many books do you read every day).

(d) اسم موصول *Relative Pronoun.*

The اسم موصول is that word which without the use of a sentence called صله cannot be either ماعل (Nominative), حذر (Predicate), مُنددا (Subject), or مفعول (Objective), as هرکه آمد عمارت نو ساخت (He who came, built a new house), هرکه عالم است (He who is learned, is respectable) مقرر است (He who is learned, is respectable) and هرکه and هرچه are used for persons and هر آنچه for things.

GENERAL RULE — Every اسم نكرة (Common Noun) may be converted into اسم موصول by affixing يکه to it, as طعلیکه در فیصر باغ دیروز دیده بودم باره نظر آمد (The boy whom I had seen yesterday in the فیصر باغ again came in view) The sentence که در فیصر باغ که در فیصر باغ is called صله (explanatory sentence)

Exercises,

Define اسماء مشترک, Name them and give their uses. What are اسماء استعہام and how are they used? Define اسم موصول and give the general rule of its formation. Illustrate your answers with examples.

IV. فعل Verb.

The فعل is a word which declares something, as موهن سبق خود میخواند (Mohan reads his lesson). That which is spoken of is called فاعل (the Subject of the Verb) and that to which something is done is called مفعول (Object)

1. افعال (Verbs) are divided into لازم (Intransitive), as او میروند (he goes), and متعدی (Transitive), as آدمک نامه میخواند (the man writes a letter). A Verb in the Infinitive Mood always ends in دن or تن; as آمدن (to come) and رفتن (to go)

فعل لازم (Intransitive) denotes an action that

does not go beyond its **فاعل**. **A. متعدي** (Transitive) signifies that action which passes from the **فاعل** to the **مفعول**, as in the above examples

2 **افعال** are divided into **معروف** (Active Voice) and **مجهول** (Passive Voice). The **فعل معروف** denotes that the subject of the Verb acts, as **موهن اسب خود را فروخت** (Mohan disposed of his horse). **فعل مجهول** denotes that the Subject of the Verb is acted upon, as **آن اسب فروخته شده است** (the horse has been disposed of). One of the eleven letters **و-ن-م-ف-ش-س-ر-ر-ح-ا** always precedes **دن** or **تی** the sign of **مصدر** (Infinitive)

صورت Mood.

صورت (Mood) shows the manner of an action,

1. **صورت ندائیہ** (Indicative Mood) simply declares a thing, as **او میخواند** (he reads)

2 **صورت امریہ** (Imperative Mood) commands or entreats, as **بخوان** (read), **مرا معاف دارید** (excuse me)

3. صورت شرطیه (Conditional) states a thing conditionally as اگر او می آید من هم خواهم رفت (If he comes I will go)

4. صورت مصدریه (Infinitive) simply names the action and is not limited by Number and Person as خفتن (to sleep)

N. B.—Properly speaking the names of Moods are unknown to the Persians, who blend them with the Tenses. The Potential Mood expressed by the aid of the Auxiliary Verb می‌توانم خواند, as می‌توانم خواند (I can read).

Exercises.

What is a verb? What are the two classifications of it in Persian? What letters always precede the sign of Infinitive? What is تن and دن? How many moods are there in Persian? How are they generally used?

زمانه, Tense

The زمانه, is a change in a Verb to express

time In every language there are three principal divisions of time--ماضي (Past), حال (Present), and مستقبل (Future).

The ماضي is divided by the Persian Grammarians into 1. ماضي مطلق (Simple Past). 2 ماضي فرب (Present perfect) 3 ماضي بعيد (Past perfect) 4 ماضي استمراري (Imperfect) 5 ماضي احتمالي (Dubious) and 6 ماضي تمناي (Optative)

Besides the forms of the Verbs already given there are مصارع (Aorist) that has the idea of both the present and future times , امر (Imperative), نهی (Prohibitive) and مستقبل (Future).

Rules for the formation of Tenses.

1 The ماضي مطلق of واحد عايب is formed by dropping the last letter ن of مصدر , as from کردن (he did) ; جمع عايب is formed by affixing د to the واحد عايب as کردند (they did) , واحد متکلم by م as کردم (I did) , and جمع متکلم by نم as کردیم (we did),

2. The ماضي قريب of واحد غايب (Present Perfect) is formed by affixing است followed by ماضي مطلق; as کرده است (he has done).

3. The ماضي بعيد (Past Perfect) is formed by changing است of the ماضي قريب into بود; as کرده بود (he had done).

4. The ماضي احتمالي (Dubious) is formed by changing است of the ماضي قريب into باشد; as کرده باشد (he might have done).

5. The ماضي استمراري (Imperfect) is formed by prefixing می to the ماضي مطلق; as میکرد (he was doing).

6. The ماضي تمنايي (Optative) is formed by (affixing مای محمول to the ماضي مطلق; as کرده مای (I wish he did).

It has already been mentioned that the sign of the مصدر is either دن or تن with the exception of آستن (which means pregnant) preceded by any one of the eleven letters grouped thus; شرم از سخن ز (my honor is on account of his words).

Following are the rules given for ascertaining the امر (Imperative).

I. Infinitives in دادن and دادن reject these endings for the امر, as فرستادن (to send,) فرست (send thou) پرسیدن (to ask,) پرس (ask thou) A superfluous ده is generally prefixed to it, as بگو (say,) بدين (behold)

Exceptions—چیدن (to collect,) چیدن—ده (to give,) دادن (to see,) دیدن—چین (to come,) آمدن—بین (to sieze,) ستادن—رن (to prepare,) آمادن—ستان (to open,) کسادن—را (to bring forth,) دادن—آما (to heal,) شمدن—آفرین (to create,) آفریدن (to choose,) گزین

II. Infinitives in دادن reject this termination and substitute آ or آی for the Imperative, as ستودن (to praise,) ستا or ستای

Exceptions—بودن (to be) بو or باش (to become,) بشو (to reap,) درودن—درو (to neigh) درو (to slumber) عودن—شودو (to hear) شنودن

III Infinitives in دادن preceded by ر or ن reject

the termination **دن** for the **امر**; as **پروردن** (to cherish)
کس (to dig) **کندن**—**پرور**

Exceptions—**آوردن** (to bring), **آر** or **آور**—**نردن** (to bear)
آزردن—**مید** (to die) **مردن**—**کن** (to do) **کردن**—**بر** (to vex)
سپردن—**امسار** (to press) **امشردن**—**آرار** (to entrust)
سمار (to reckon) **شمردن**—**سپار**

IV. Infinitives in **تن** preceded by **ح** reject **ان**
 and change **ح** into **ر** for the **امر**; as **ندار** (to throw) **انداختن**

Exceptions—**دروختن**—**شداس** (to know) **شداختن**
سجیدن—**گسل** (to break) **گسیختن**—**فروش** (sell)
سدم (to weigh)

V. Infinitives in **تن** preceded by **س** reject both
 the **تن** and **س** for the **امر**, as **زیستن** (to live).

Exceptions—**چستن**—**بند** (to bind) **بستن**
حواه (to wish) **خواستن**—**خیر** (to rise) **حاستن**—**جو**
چستن—**بیوند** (to mix or join) **بیوستن**—
شستن—**روی** (to grow) **رستن**—**ره** (to escape) **رستن**—**جه**
کاستن—**شکن** (to break) **سکستن**—**سوی** (to wash)
نشستن (to sit) **گسل** (to break) **گسیختن**—**کاه** (to diminish)
نشان (to cause to sit) **نسادن**—**نشستن**

VI Infinitives in **تن** preceded by **ش** reject **تن** and change **ش** into **ر**, as **داشتن** (to have) **دار**—**داشتن**—**کار** (to sow)

Exceptions—**نوشتن**—**گرد** (to become) **گستن** (to write) **امراستن**—**هل** (to exalt) **هستن**—**دوئس** (to quit) **کس** (to kill) **کستن**—**کار** (to sow) **کستن**—**اورار**

VII Infinitives in **نی** preceded by **ف** generally reject **نی** and change **ف** into **ب** for **امر**, as **بافتن** (to shine) **باف** but in some verbs the **ف** remains unchanged, as **بافتن** (to weave) **باف**

Exceptions—**رفتن**—**حسب** (to sleep) **حفتن** (to go) **گوی** or **گو** (to say) **گفتن**—**گیر** (to take) **گرفتن**—**رو** (to bore or string) **سعتن**—**بدیر** (to accept) **بدیرفتن** (to hear) **شدعتن**—**شگفت** (to blow) **سگفتن**—**سعت** **کار** (to dig) **کافتن**

The **پهی** is formed by prefixing **م** to the **امر**; as **مپرس** (do not ask)

Exercises

What are the three Tenses in Persian? Into

how many kinds is the ماضی divided ? Give the rules for the formation of each of them, and give also two examples of each. Relate the seven rules for the formation of امر, and give examples of each ; and also mention at least four exceptions to every rule. How is the نهی formed ? Give the امر of the following Verbs).

دست داشتن — امر وختن — فروختن — رستن — رستن — گفتن — دیدن
دادن — and برخاستن

Verb (continued)

مضارع — AORIST

The مضارع (Aorist) is formed by affixing د to the امر, and giving the حرکت of ر, to the last letter of the امر; as کند — کن (he may do). It gives the idea of both حال (Present Tense) and مستقبل (Future Tense)

حال Present Tense.

The حال (Present Tense) is formed by pre-

fixing *مي* or *همي* to the *مصارع*; as *مكند* (he does)
گويد *همي* (he says)

مستقل Future Tense

The *مستقل* (Future) is formed by using the various forms of the Verb *خواستن* (to wish) before the *ماضي مطلق*, as *خواهد كرد* (he will do), *خواهم كرد* (I will do) In *مستقل* the principal Verb remains the same, while the auxiliary Verb *خواهد* undergoes changes to indicate a variety of Persons and Numbers, as *خواهم كرد* (I will do), *خواهي كرد* (Thou wilt do), *خواهند كرد* (they will do) and so on

Exercises

How is *مصارع* formed? What time does it indicate? Give the *مضارع* of the following
 — مصادر —

ردن — شدن — دیدن — تافتن — کاستن — آهیختن — گسیختن
 دیدن — چیدن — زیمودن — شدیدن — ریستن — چیدن
 How is *حال* formed? give examples What is the Persian name for

Future Tense, and how is it indicated? Conjugate all the Numbers and Persons of the مصدر خواستن in the Future Tense.

1. بحسب فعل معروف (*Active Voice*).

Conjugation of the مصدر کردن (*Verb to do*) in all its forms

I ماضی *Past Tense*.

1 ماضی مطلق (*Preterite or Indefinite Past*).

واحد *Singular*.

(1.) متکلم	کردم	I did
(2.) مخاطب	کردی	Thou didst
(3.) غائب	کرد	He did

جمع *Plural*.

(1.) متکلم	کردیم	We did
(2.) مخاطب	کردید	You did
(3.) غائب	کردند	They did

2 ماضي مريض *Perfect Tense.*

واحد *Singular.*

- | | | | |
|------|-------|----------|----------------|
| (1.) | متکلم | کرده ام | I have done |
| (2.) | مخاطب | کرده ای | Thou hast done |
| (3.) | غائب | کرده است | He has done |

جمع *Plural.*

- | | | | |
|------|-------|----------|----------------|
| (1.) | متکلم | کرده ایم | We have done |
| (2.) | مخاطب | کرده اید | You have done |
| (3.) | غائب | کرده اند | They have done |

3 ماضي بعید *Past Perfect.*

واحد *Singular.*

- | | | | |
|------|-------|-----------|-----------------|
| (1.) | متکلم | کرده بودم | I had done |
| (2.) | مخاطب | کرده بودی | Thou hadst done |
| (3.) | غائب | کرده بود | He had done |

جمع *Plural.*

- | | | | |
|------|-------|------------|-------------|
| (1.) | متکلم | کرده بودیم | We had done |
|------|-------|------------|-------------|

- (2) مخاطب کرده بودید You had done
 (3) غائب کرده بودند They had done

4 ما صي باتمام *Imperfect*

واحد *Singular*

- (1.) متکلم مي کردم I was doing
 (2.) مخاطب مي کردی Thou wast doing
 (3) غائب مي کرد He was doing

جمع *Plural*

- (1.) متکلم مي کردیم We were doing
 (2) مخاطب مي کردید You were doing
 (3) غائب مي کردند They were doing

5 ماضي احتمالي *Dubious*

واحد *Singular*

- (1.) متکلم کرده باشم I might have done

(2.) مخاطب کرده باشی {Thou mightest have
done

(3) عائب کرده باشد He might have done

جمع *Plural*

(1) متکلم کرده باشیم We might have done

(2) مخاطب کرده باشید You might have done

(3) عائب کرده باشند They might have done

6 ماضی نمائنی *Optative*.

واحد متکلم کردم I wish I did

واحد عائب کردی I wish he did

جمع عائب کردند I wish they did

N B --It admits of the above three forms only

II مضارع *Aorist*

واحد *Singular*

(1) متکلم کنم I may do

(2) مخاطب کنی Thou mayst do

(3) عائب کند He may do

جمع *Plural.*

- | | | | |
|-----|-------|------|-------------|
| (1) | متکلم | کنیم | We may do |
| (2) | محاطب | کنید | You may do |
| (3) | غائب | کنند | They may do |

III. مستقبل *Future.*واحد *Singular*

- | | | | |
|------|-------|-----------|--------------|
| 1) | متکلم | خواهم کرد | I will do |
| (2) | محاطب | خواهی کرد | Thou wilt do |
| (3.) | غائب | خواهد کرد | He will do |

جمع *Plural.*

- | | | | |
|------|-------|------------|--------------|
| (1) | متکلم | خواهیم کرد | We will do |
| (2) | محاطب | خواهید کرد | You will do |
| (3.) | غائب | خواهند کرد | They will do |

IV حال *Present.*واحد *Singular.*

- | | | | |
|------|-------|------|------|
| (1.) | متکلم | میکم | I do |
|------|-------|------|------|

(2) مخاطب	میکنی	Thou dost
(3) عائذ	میکند	He does
	جمع	<i>Plural</i>
(1) مدللکم	میکنیم	We do
(2) مخاطب	میکنید	You do
(3) عائذ	نکند	They do

V امر *Imperative*

A امر مطلق

واحد *Singular*

(2) مخاطب	کن	Do you
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جمع *Plural*

(2) مخاطب	میکنید	Do ye
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B امر درامی *Progressive*

واحد *Singular*

(2) مخاطب	کرده می‌دش	or	میکی	Go on doing
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جمع *Plural*,

- (2) می کنید or کرده میباشید مخاطب Go on doing
N B.—In the First and Second Persons the Imperative is expressed by using باید که before the مضارع forms

امر مطلق *Simple Imperative*واحد *Singular*.

- (1) متکلم باید که بکنم Let me do
 (2) غائب باید که بکند Let him do

جمع *Plural*.

- (1.) متکلم باید که بکنیم Let us do
 (2) غائب باید که بکنند Let them do

امر دوامی *Progressive Imperative*واحد *Singular*.

- (1) متکلم } باید که کرده می } Let me go on (doing)
 } یا بکنم or باشم }

- (2) باید که کرده مخاطب } Let him go on (doing)
 می‌داند که باید که نکند

جمع *Plural*

- (1) باید که کرده می‌دانستیم متکلم } Let us go on (doing)
 می‌دانیم که باید که نکند

- (2) باید که کرده مخاطب } Let them go on (doing)
 می‌دانید که باید که نکند

نهی *Prohibitive*

واحد *Singular*

- (1) باید که نکنم متکلم Let me not do
 (2) می‌توان مخاطب Do not do (you)
 (3) باید که نکند عائش Let him not do

جمع *Plural*

- (1) باید که نکنیم متکلم Let us not do
 (2) می‌توانید مخاطب Do not do (ye)
 (3) باید که نکند عائش Let them not do

نحوه فعل مجهول *Passive Voice*

Is regularly formed by prefixing
 اسم معقول (Past Participle) to the various Tenses
 of the Verb شدن

The **امعال ناقصه** or **مقتضب** (Defective Verbs) are **آحتن** (to be worthy of,) **شاستن** (to be fit,) **نایستن** (to draw,) **سروشتن** (to create,) and **هست** (to exist.)

The **اسم فاعل** (Nomina Agentis) is formed from the **امر** by affixing **نده**; as **گوینده** (a speaker) from **گوي**. In some cases it is formed by affixing **الف** to the **امر**, as **دانا** (one who knows,) **بيندا** (one who sees). The above are called **اسم فاعل قياسي** to distinguish them from **اسم فاعل سماعي** which are formed by affixing the terminations **گر-گار-دان** etc., to the Noun, as **رر گر** (goldsmith,) **خداوند گار** (master,) **ناعدان** (gardener)

The **اسم معحول** (Nomina Patientis) is formed by affixing **ه** to the **ماضي مطلق**, as **دوشته** (written), from **گدشت** (past) from **نوشت**

The **اسم حالیه** (the Noun of condition) is formed by adding **ان** to the **امر**, as **دالان** (weeping) from **حدد** (laughing) from **خندان**, **نال**

The **اسم اله** (the Noun of instrument) is formed by a Noun and the Imperative, as **دارد کس** (a fan), **جاروف**

(a broom, **فلم تراش** (a pen-knife) , or by affixing **ز** to **امز** , as **کوزه** , (that which beats) and **استر** (a razor) .

The **اسم طرف** is expressed in Persian by using **گلستان** (a garden,) **آتشکده** (a fire temple) **راستگده**—**لاچ**—**ستان** &c , after Nouns, as

N. B.—The Arabic forms of **اسم مفعول**—**اسم فاعل** **اسم** and **اسم طرف** are frequently used in Persian, as **کاتب** (a writer,) **حاکم** (a governor,) **مفتاح** (accepted,) **مدطور** (wounded,) **مکروح** (a key,) **مقراض** (a pan of scissors,) **مجلس** (an assembly,) **معدن** (a mine).

صیغه (which literally means a crucible) is the term used for Mood, Tense, etc , etc:

مصدر (which literally means a source) is the term for the Verb in the Infinitive Mood

There are two kinds of **مصدر** —

(1) **اصلي** (original), as **دادن** (to give), **دیدن** (to see)

(2) **عربی** (Persianised), as **فهمیدن** (to understand,) and **طلبدن** (to invite) from Arabic words **فهم** and **طلب** respectively

Exercises.

Conjugate **مصدر آوردن** in all its forms, and both as **اسم فاعل** Define **فعل مجهول** and **اسم مفعول** and **اسم فاعل** and **اسم مفعول** as well as between **اسم فاعل** and **اسم مفعول** How are the **اسم الیه** and **اسم حالیه** formed? Enumerate the **افعال ناقصه** and **افعال معارن**. What does **صیغه** mean literally as well as technically? Distinguish between **مصدر اسمی**—**اسم فاعل سماعی**—**اسم فاعل فیاسی** and **مصدر جعلی**; give an example in each case.

Verb (continued).

The Verb **هست** is used under the form of a Preterite, but with the sense of Present Tense,

as **ماضی**

واحد Singular

- | | | | |
|-----|-------|------|----------|
| (1) | متکلم | هستم | I am |
| (2) | مخاطب | هستی | Thou art |
| (3) | غائب | هست | He is |

جمع *Plural.*

- (1) متکلم هاستیم We are
 (2) مخاطب هستید You are
 (3) عايب هستند They are

Such forms as شنیده‌ام (I have heard), and in (Thou hast seen), are formed by affixing the Auxiliary Verb to the Preterite ماضی and frequently used in Persian

RULE

The فعل لازم (Intransitive) may be turned into فعل متعدی (Transitive) and the فعل متعدی into (causal) متعدی بالواسطه; by affixing آیدن to the 2nd Person Singular of Imperative, as from بنشین (To make one sit), from دهانیدن (To cause to give) and so on

RULE

Every فعل مثبت (Affirmative) may be turned

into منفي (Negative) by prefixing the Particle نه (not) to it; as from نکرد (he did not do)

There is a great difference between نفي (Negative) and نهی (Prohibitive).

The نفي simply denotes negation and every form of the Verb can be rendered منفي with the exception of the امر (Imperative); while نهی denotes negation with a command and only the امر can be rendered نهی

IMPORTANT RULES

1. The Particle (به زاید) i. e. با superfluous which frequently comes before every form of the Verb, is always مضموم, except when the first letter of the امر has ضمه and in that case به is مضموم, as رفت went and کن (do)

2. When the Particles نفي-با زاید and نون نفي are prefixed to a Verb beginning with میم-نهی are prefixed to a Verb beginning with الف that الف is changed into ي as.

From انداخت — پیداخت (He did not throw)

„ „ — پیداخت (He threw)

„ „ — میندار (Do not throw)

3 Also when a Verb begins with **الف** **ممدوده** (which is equal to two **الف**), one of them will be changed into **ی** and the other retained, as from **نیار** (bring); **میار** (don't bring); **نیارده** (he brought)

Exercises

What is the peculiarity about the use of the Auxilliary **ستم**? Explain the terminations **ستم** (I have heard) **ست** (Thou hast heard).

How is the **مفعول لارم** changed into **مفعول متعدی** and **مفعول متعدی** into **مفعول بالواسطه**? Give 5 examples of each. Distinguish between **نهی** and **نهی**. How is the **حرکت** of the superfluons Particle **لا** distinguished? What changes does the Verb undergo when the Particles **لا**, **رايد** or **نهی** is prefixed to it? Mention the Negative and the Prohibitive forms of the following - - -

and the Causal forms of دیدن — گسیختن — گذاشتن — انداختن .
حوردن — دشستن — دمیدن — رسیدن .

ظرف Adverbs.

The ظرف as a word which qualifies a Verb as رود (go soon.)

The Persian Adverbs are formed thus.

I. اسماء (Substantive) with or without a حرف (Preposition,) as شب (any time) گاه (night) , در بهان (secretly) , بخوبی (perfectly) .

II. صفات (Adjectives of the positive degree,) as خوب (well,) سخت (severely) (In fact all Adjectives may be used Adverbially)

III. حروف استعهام (Interrogative Pronouns) with اسماء (Substantives), as اینجا (here) , کجا (where) , کدام طرف (in what direction) .

IV. Some Arabic Nouns in the Accusative Case , as حالا (presently) , مقصدا (purposely)

The ظرف (Adverbs) are divided into four classes:

a. ظرف مکان (Adverb of Place), اراجا (thence), or درون (whence), ارکجا (thither), آسو (hither); بروں or بیرون (without); اندرون (within); مروت or فرو (under); هوجا که or هر کجاکه (where-soever); یا (upon, above), پیچ جا (somewhere)

b. ظرف زمان (Adverb of Time), سحرگاه (morning), نامداد (yesterday), شامگاه (evening), پیدش (to-morrow), مردا (last night), دیسپ or دوش (before), اگنوں (now), اندک (then), پس (after), ہمادام (always), هرگز (never), ہمیشہ (instantly), بعداران (afterwards), (yet) همور

c. ظرف شمار (Adverb of Number), بارے—یکبار (once), دوبارہ (twice), بار (again), سہ بار (three), چہدبار (several times), گاہ گاہ (some times), بارہا (many times), (also) نیز—هم (very often), چہد (how many)

d. ظرف استعہام (Adverb of Interrogation), کو (when); چہ (why), چہد (how many), چگونہ—چوں (how)

N B.-- Arabic Adverbs are also used in Persian, as آخر الامر (at length), اما (never), لكن — (but); ايضا (also); عنقريب (near); بعيد (far off), مرحبا (welcome); على الخصوص (particularly) خصوصا (especially); البته (verily); سابقا (formerly); في الواقع (in fact); دائما (ever); في الاخرى (at last).

Exercises.

What is the Persian term for an Adverb? Into how many classes are the ظروف divided? What are ظرف زمان? What are ظرف مكان? Make six sentences with Arabic Adverbs. Make three sentences each with an Adverb of استعمال.

حروف جار Prepositions

The حرف جار shows the relation of Nouns and Pronouns to certain words, as از دهلي تا آگره سفر کردم (I travelled from Delhi to Agra)

List of حروف حار Prepositions.

ار (from), با (with), بر or اور (upon), بے (without),
تا (up to), در (in), حر (except), زیر (beneath), برای
(for), سوی (towards), بجائے (instead of), درمیان
or مابین (between), بعد (after), بغیر (without),
سویں علاوہ (besides)

The rest of the Prepositions are, strictly speaking اسم صفت or اسم having one of the above-mentioned حروف حار expressed or understood. In some cases the اسم is followed by افعال, as زیر درخت (under the tree), بالائے کوہ (on the mountain), نزدیک مدرسه (near the school), بیس تو (before thee), پس ان (after that)

Exercises

What is the حروف حار? What is معرور? What حروف حار are followed by افعال? Compose four sentences using the حروف حار followed by افعال. Make three sentences each with حروف حار ending in می

Name the *حروف جار* and *مکرر* in the following sentences.

پرس ملکیکوف ار اعیان دولت روس است-صبح
 رود روحاسته بدربا نگاه کردم-در فیضرباع آتشباری شد-به
 کستی نحاری خود نشستیم-بعد از بهار اسپ ها را دواندند
 نائب السلطنت در رکاب بودندو اسپ را ریتر دیوار قلعه
 دیدم

Conjunctions حروف عطف

حروف عطف are also few in Persian. Many compound expressions are used as *Conjunctions*

List of حروف عطف Conjunctions

a پس (even), که (that), بلکه (but), اگر (if), و (and), نیز (also), یا (or), دیگر (other), پس (after), چون (whenas)

b حالانکه (whereas in spite of), هرچند (although), بعد از آنکه (after that), پس از آن (after-wards), قبل ازین (before that) or پیش از آن

حروف ندا و دندہ *Interjections.*

حرف ندا is used to invite one's attention as (O Lord) نامولیٰ (O man) ایمرود Sometimes the حرف comes after a Noun, as (O friend) محبا The Noun connected with حرف ندا is called منادی and the statement given after منادی, is called ممدود, as in (O God feel pity upon us) کریمہ نہ نکشای در حال ما ممدود بالندا and (O God feel pity upon us) کریمہ is منادی and (O God feel pity upon us) کریمہ نہ نکشای در حال ممدود بالندا is ممدود

حرف ندا is also used in the Arabic in Persian in connection with an Arabic Noun, as (O people! the world is not the place of happiness) اہل الناس حان حالہ تن آسادی بدست حروف دندہ denote the passions and emotions of the speaker, as (O misery) دریمہ (O misery) افسوس or وای (O misfortune or grief) (O misfortune or grief) درد (Oh) وارندہ as (Oh Calamity) وامصیبتہ!

Exercises

What are Conjunctions called in Persian? Mention four expressions used as Conjunctions. Distinguish between حرف ددا and حرف ددبه. Does حرف ددا precede or follow a Noun? Define مقصود بالددا and give an example. What do you mean by مدادی and what by مددوب? Give two examples of each. What part of speech is روی?

Various significations of حروف

I الف is used in the following senses.
 1 اتصال (Copulative), as سراسر (entirely), 2 عطف (Conjunctive); as سبأ وروز (day and night), 3 و مای (superfluous); as شتر for اشتر (a camel); 4 فاعلی (Participle); as دانا (a knower), 5 مصدری (Infinitive); as درار (to be wide); 6 ندایه (Interjection), as و لا O heart), 7 دعایه (benedictive); as شمع سعدی says (may the Creator of the world bestow mercy on you), 8 تحسین کلام (for the beauty of the style); as گفتا (he said), 9 مبالغة

(for excess), as حوشا (very happy), 10 فسمیه (for oath), as حقا (by God), 11 متکلم (for the first Person), as ملادا (my shelter), 12 تدویس (for nunation), as عقلا (by reason).

II The different use ی of نه are as follow 1 زائد (superfluous), as رفوت (he went), 2 طرفیب (indicating place), as نکانه تورفتم (I went to your house), 3 جهاں ای برادر (giving the idea of with), as معیت 3. نماد نکس (brother, the world never remains with any one), 4 فسمیه (expressing an oath), as نکدا (by God), 5 علت (cause), as ندیدن او رفتم (I went to see him), 6 استعدادت (by means of), as او یسمشیر (he severed his head with a sword), 7 قرب (proximity), as بدرخت گل رسیدیم (I went near a flower-tree), 8 اتصال (Copulative), as پہلو نہ پہلو (side by side), 9 اندادہ (commencement), as نام (I begin in the name of the Lord, the giver of life), 10 انتہاہ (termination),

ر مسروق بمعرب م، و آفتاب

روان کردو گسترد گنتی برآب

(from East to West he set in motion the sun and

the moon, and spread the earth on water). 11
 این کلاه بآن طفل بده (Accusative), as (give this
 cap to that boy), 12 معاوضه (exchange); as این
 کتاب بدر دویدم خریدم (I bought this book for two
 rupees)

III The different meanings of ت are . 1
 پسر ت (thy son), as (Second Person Singular) خطاب
 2 گفتیم (Objective Case); as (I said to
 thee), 3 اصفی (Genitive Case), as (thy pen),
 4 دالت (superfluous); as دالت for دالت (a span)

IV. The various significations of چه are :
 1 استفهام (Interrogation), as چه میکنی (what are you
 doing) 2 تساوی or مساوات (equality); as چه برتست
 مردن چه بر روی خاک (It is the same whether one
 dies on a throne or on the ground), 3 استفهام
 نفی (Interrogation implying Negation), as چه میدانی
 (thou dost not know any thing), 4 تعظیم (great-
 ness), as چه عالی شان مکانیست (what a nice building
 it is), 5 تصعیر (diminution); as کوچه (a lane)

V سن is used in the following senses :

1 سورش (the sign of the Verbal Noun), as (burning), 2 مفعولي (Objective), as داد (the king bestowed a robe of honor on him), 3 اصابي (Genitive), as پسرش (his son),

VI. The various significations of **ك** are
 1 علت (cause), as دردت آمدم كه لطف كني (I came at your door in order that you might show me favor), 2 اموري (Interrogation), استعهام (with whom do you read), 3 معاجات (sudden action), as بيمچاره ملحو است بوطن خود رود كه احلش درسيد (the poor fellow was about to go home when he suddenly died), 4 عطف (Conjunction), as
 اي بسا اسب تير رو كه بماد
 كه حر انگ حان بمنزل نرد

(many fleet horses were tied but a lame ass reached the destination), 5 مله (used with the Relative Pronoun), as گفتم كه يافتم (I have got the book that I had lost), 6 تفسيري or بيانيه (descriptive), ميدانم كه الفاظ درشت گفتن مناسب نيست (I know that it is improper to use harsh words), 7 تصغير (diminutive), as طعلك (a little box)

8 (than), کوتاه خردمند نه که نادان بلند (a short wise man is better than a tall fool); 9 بلکه (but), as

نه هر جا که مردوب توان تاختن
که جاها سپرداید انداختن

(in every place a man cannot gallop his horse, but there are many places where he must show his humility).

VII The various significations of م are 1 نهی (Prohibitive), as مورو (do not go); 2 متکلم (First Person), Singular), as حطی می نویسم (I am writing a letter), 3 اضافی (Genitive), as کتابم (my book), 4 معمولی (Objective), as روم داد (he give me money), 5 تعدادی (Ordinal), as چهارم (fourth); 6 زائد (redundant), as روم دادم (I am giving to my house), 7 بدعا (Imprecative), as مماند (may he not live)

VIII The various uses of و are 1 عطف (Conjunctive); as شب و روز (day and night), 2 تصغیر (Diminutive), as پسر (a little son); 3 راید (Superfluous); as لیکن but 4 مساوات (Equality) (it is said that old age and hundred defects are alike) 5 تردید (disjunc-

tive Conjunction), as گل ہمیں پچھ روز و ششں داتند (the flower will last only for five or six days)

IX The various meanings of **و** are, 1 لداوت (Worthy of), as ساہانہ (loyal), 2 معقولی (Objective), as نوشتہ (written), 3 نادیت (Feminine), as ملکہ (a Queen), 4 عطف (Conjunctive) as سہنہ گفت (he heard and said)

X The various senses of **ی** are as follow

a یای معروف

1 نسبت (Relation), as ہندی (Indian), 2 مصدری (Infinitive), as گدائی (begging), 3 خطاب (Second Person Singular), as عاوی (thou art wise), 4 لیاوت (Worthy of), as کستنی (worthy of being killed), 5 متکلم (First Person), as مہدومی (my master)

b یای مہمول

1 وحدت (Singular), 2 شخصہ (one person), 3 مصدری (Indefinite), as طعلی (a boy), 4 موصول (To give the idea of Relative Pronoun), as کتابیکہ مہخواہم (This is the book that I want), 5 اصواب (Connection), as دوی کل (the scent of the flower)

تَعَزُّم (Imperfect), اَمَدَ (he was coming), 6. نَحْمِي (Augmentative), as شَاهِبَارِي (A male falcon),
 7. تَصْغِير (Diminutive), as مَكْسِي in شَاهِبَارِي شَكَار (A male falcon is coming to hunt a
 littly fly).

Exercises

Give the various significations of the **الف** used in the beginning of words. In what senses is the **الف** used when affixed to Nouns? What does the **الف** signify when it is inserted in the middle of words? Give six examples of **ب** used in a different sense in each case. Show by examples the various uses of **ش** and **ك**. What does the prefix **م** signify and what does it denote when it is used as a suffix. Give examples of **واو تصغير** and **واو عاطفه**. What do you mean by **واو تصويه**. Give two examples? In what senses is the **يائي** used? Give two examples in each case. In what sense is the **يا** used in the following words?

and نور جسمی — نوشتی — جسمانی — حور دبی — ۱
محدومی.

Various kinds of Particles

عاطفہ (Conjunctive) ,	{ سپس — پس — ا — و هم — دیگر }
تردد (Disjunctive) ,	یا — حواہ
شرط (Conditional) ,	{ ہر چند — اگر چہ — اگر چوں — ہر گاہ }
علف (Causative) ,	{ ارس — چرا کہ — زیرا کہ بدانہ — ممر }
استعہام (Interrogative) ,	{ چگو نہ — چر ا — چہ کدام — کہ }
تشبہہ (Comparative) ,	{ ہمچوں — چوں — چو مانند — ہسان }
ندا (Vocative) ,	نا — ای — ا
نہی (Negative) ,	{ ے — غیر — کم — نہ عدم — کچ — ا }
راید (Redundant) ,	{ ورو — ہر — ہر — در ہیں — ایں }

Words denoting —

شک (Doubt) ,	داشتد — شاید — ایا
نسبت (Relation) ;	{ فن — گان — ی — یدہ
تعجب (Astonishment) ,	{ اله — الہ — چہا — چہ نارک — سبحان الہ الہ
تکسب (Praise) ,	{ مرحبا — دہ — رہی نم — نم — حددا ہی ہی
تذکرہ (Warning) ,	الہ — ہن — ہاں — ہا
لون (Color) ,	چرندہ — گون — وام
موضع (Place) ,	کدہ — الاح — سقان
رابطہ (Connection) ,	دک — است

The words denoting the idea of —

حروف جار (Preposition) , as	{ نہ — ہر — در —
	{ بہر — رواے — ار
استثناء (Exception) ,	{ سیواے — غیر — مگر
	{ الا — وراے — حر

اجاب (Assent) ,	آرے۔ بلی
لیاوت (Fitness) ,	{ رگاں۔ وار۔ ی as شاهوار۔۔ حور دنی
واعلیت (Agency) ,	{ ررگر as ار۔ گار۔ گر پرستار۔ ستمگار
محافظت Protection) ,	{ دربان as چي۔ نان حرالچی
خداوندی (Possession) ,	{ گیں۔ ناک۔ مند as دولت مند عمکین۔۔ سہمناک
مغیت یا شراکت (Acompaniment) ,	هم۔ نیر۔ مع

Derivatives

In Persian the Derivatives are formed by means of certain terminations

I Substantives

1 The اسماء فاعل (Substantives denoting an agent) are derived from other Substantives or Adjectives

<i>Noun</i>	<i>Termination.</i>	<i>Example</i>	<i>Meaning</i>
دَر	داں	دربان	a keeper
خدمت	گار	خدمتگار	a servant
ر	گر	زرگر	a gold smith
توپ	چی	توپچی	a gunner

2. اسماء ظرف (Nouns of Place)

کل	ستان	گلستان	a garden
شمع	دان	شمعدان	a candle-stick
گل	سن	گلشن	a garden
لالہ	زار	لالہ زار	a bed of tulips
کوه	سار	کوهسار	a chain of mountain
رود	دار	رود دار	a river

3 اسماء تصعیر (Diminutives)

طفل	ک	طعلک	a little boy
صندوق	چه	صندوقچه	a small box
ممسک	یرہ	ممسکیہ	a small leather-p- bag

Noun Termination Example Meaning.

بسر و پسر a little son

4 اسم صغاب (Abstract Nouns)

Adjective } Termination Example Meaning or Noun }

بیک ی بیک goodness

گرم ا گرما heat

دادشاه ی دادشاهی sovereignty

Note.—Adjectives ending in *ه* changes *ه* into *گ* as *آرده* — *آردگی*

5 حاصل مصدر (Verbal Nouns) is formed 1. by rejecting the final *ن* of مصدر as دید seeing 2 by affixing *ار* to the ماضی as گفتار a discourse 3 by using two ماضی forms combined by *وار* عاطفه as آمد و شد coming and going, 4 by means of two Imperative forms as سو و گدار burning and melting, 5 by an imperative form followed by *س* as سوزش burning

6 تفحیم (Augmentative) is formed by using *ح* or *ه* before a Noun as سوار a good rider, and *حزم* a large heap

II. معات *Adjectives*

1 Adjectives denoting possession are formed by adding to Nouns the termination سار as شرمسار (bashful) ; غمگین as غمگین (sorrowful) ; مند as دوتنند (rich) , وار as هولناک (frightful) ; وار as امیدوار (hopeful) ; در as در (fortunate).

2 Adjectives denoting similitude have the following terminations (a) آسا as مسک آسا (musk-like) , (b) سار as حاکمار (dust-like) ; (c) وش as مہوش (moon-like) ; (d) گون as گلگون (rose-like) ; (e) فام as گلفام (like-rose)

3 Relative Adjectives are formed by adding ی as ایرانی a Persian

4 Adjectives of Fitness are formed by affixing آہ or وار to Nouns, a مردانہ (worthy of a man) ; تہوار , (fit for a prince).

مربکات *Compounds*

1 Substantives are formed by,

α The Juxta-position of two Nouns as رزمگا (battlefield)

b Two Substantives of different meanings combined by , as مَروروم (a kingdom)

c Infinitives preceded by نا as ناسودن (not hearing)

d. Substantives preceded by cardinal numbers as هزار داستان (a night-in-gale)

2 Adjectives are formed by,

a Two Nouns as سكر لب (suger-lipped)

b A Noun and an Adjective as خوش منظر (good-looking)

c A Noun and an Imperative as فتنه انگيز (mischievous)

d A Noun and a Past Participle as جهانديده (experienced)

e Nouns preceded by ما, ے, کم and هم as , کم علم (learned), ے عقل (devoid of reason), کم فهم (stupid), هم عمر (coeval)

f Adjectives preceded by نا as ناپاك (impure ,

III Verbs are formed by,

'a A Preposition as برخاستن (to rise up), برآمدن (to come out)

b A noun or an adjective followed by کردن نمودن and ساختن as فرمودن (to command), خوشنود ساختن (to please), ملاحظه فرمودن (to peruse), الیاعات نمودن (to pay attention)

c Nouns combined with خوردن—داشتن and دیدن form compound verbs, as کرم داشتن (to oblige), حرف ردن (to speak), عم خوردن (to sympathize), and محنت دیدن (to suffer)

Exercises

What terminations are used in Persian to denote اسم فاعل? Give six examples of اسم ظرف with a different suffix. How are اسم نصغیر and اسم تفعیل formed in Persian. In how many ways is the حاصل مصدر formed? How are Relative Adjectives formed? What do the affixes در—مده and وش—آه denote? How are Compound

Nouns and Adjectives formed ? How are Compound Verbs formed Give six examples of Compound Verbs

نحو Syntax

نحو (Syntax) explains how words are put together in a sentence

مركب (Compound) is a combination of two or more words connected with each other مركبات (Compounds) are divided into مركب نافع or مركب غير مفيد (a phrase) and مركب تام or مركب مفيد (a sentence)

I مركبات غير مفيد (Phrases) are as follow

1 توصيفي

The موصوف (a noun qualified) which has the sign of اصابت (like the مضاف) is followed by صفت as مرد دانا a wise man

4 When a Noun is used both as مضاف and موصوف at the same time, it is followed immediately by صفت as خاتمه بعيسى من ثيابي صفت (bring my fine garment.)

5 When two or more words are used as موصوف, the اضافت is given to the last as کتاب و کاغذ و پدسل تو ببینم (let me see thy book, paper and pencil).

Sometimes a phrase from the Arabic language is introduced as an epithet to a Persian Substantive as مرد کریم المعس (a generous man)

The Adjectives همه (all), دیگر (other,) and چند (some), are sometimes placed before a Noun as همه مردمان (all men); the other book; چند روز (some days)

The Comparative degree is followed by ار as روشن تر از آفتاب (more luminous than the sun) The positive form به is often used to denote Comparison as خاموشی به از سخن بد است (silence is better than evil-speaking)

The Superlative degree is followed by a Plural Noun and has the اضافت as کمترین حادوران (the meanest animal is the ass)

Sometimes the Superlative form is employed in the intensive sense.

مگویم گرامی ترین گوهرے
 سپردم به نامی ترین شوهرے

(I do not say that I have given an exceedingly noble lady to a very renowned husband)

مصاف مصاف الیه 2

The مضاف (the Governing Noun) generally precedes the مضاف الیه (the Noun governed) as کتاب شما (your book) The Relation between the مضاف and مضاف الیه is called the اضافت

12. The various kinds of اصوات are given below.

a	اصوات توصیفی	as	مرد نیک	(a good man)
b	تملیکی	as	کتاب من	(my book)
c	توصیفی	as	شہر لکھنؤ	{(the city of Lucknow).
d	طربی	as	موج دریا	{(the wave of the sea)
e.	تشبیہی	as	دایۂ سردہاری	{(the nurse the vernal season)
f	واعلی	as	نویسنده خط	{(the writer of the letter).

g. مفعولي	„ as	کسته عشق	{(the victim of love)
h. تخصیصی	„ as	پوست آمار	{(the peel of the pomegranate).
i. بالحدس	, as	باد نسیم	{(the air—ze-phyr)
j. ادبی ملا تست	„ as	هندوستان ما	{(our India).
k. استعاره یا مجازی	„ as	قدم فکر	{(the foot of the thought

The omission of the **اضافات** in certain words is called the **ولک اضافت**. Those words are as follow

a. سر	.	سرکرده	(the head of a party)
b. صاحب	.	صاحب عقل	(a man of wisdom)
c. مالک	...	مالک خانه	(the master of a house).
d. قابل	...	قابل ثناء	(praiseworthy)
e. سن	..	سن تغلق	(the son of Tuglaq)
f. دیم		دیم سب	(midnight)
g. ولی	.	ولی نعمت	(benefactor)

- h. گل گلداز { (the flower of the pome-
granate)
i. بستان ... سرا { (a garden attached to a
house)
j. قائم مقام . فایم (a substitute)
k. Any word used as مضاف to ش or شان as علامس
(his slave) , علام شان , their slave

ضمیر مرجع 3

The substantive for which ضمیر is used, is called مرجع (Antecedant)

The صائری متصل (Pronominal affixes) are the contracted forms of صائری منفصل (Isolated Pronouns) When they are joined to a substantive, they denote possession is فلمش (his pen)

When a substantive ends in هائمی محتعی (imperceptible ة), the الف is inserted between the Substantive and the Pronoun as حانهات (thy house), حمامه ام (my pen) The الف is not inserted when the ة is preceded by الف or the Nouns consists of two letters, as کلاهش (his cop), دهت (thy village)

If a Noun ends in حروف علت (ی-ر-ا) the

the **پ** is inserted between it and the **ضمير** as **پايم** (my foot), **رويں** (his face), **بررگيش** (his greatness).

The phrases **از آن تو**—**ار آن او**—**از آن من** are equivalent to the English words mine, thine, his, or hers, as for instance **اين خانه ار آن من است** (this house is mine), **آن کتاب ار آن تست** (this book is thine); **آن حامي ار آن اوست** (that pen is his).

N. B.—In Modern Persian **آن** is omitted as **اين** **آن کتاب ار من است** (this book is mine).

اسم اشاره مسأله 4

The Demonstrative Adjectives **اين** and **آن** preceded by **نه** change into **د** as **بدين** and **بدان** (the **الف** of **آن** is equal to two **الف** one of which is retained)

When they are preceded by **ار** (from), **در** (in), and **بر** (upon), the **الف** is dropped as **ارين** (from this), **دران** (in that)

The **اين** is changed into **ام** when it comes before **روز** (day); **شب** (night), and **سال** (year), as **امروز**

(to-day), ام (to-night), امسال (this year) But when the emphasis is given to **این**, it does not undergo a change, nor does it reject its **الف** as **در این سال من مشغول شدم** (I was employed this year.).

The Pronouns **آن** and **این** are also used to express the idea of former and latter respectively, as

سگ و دربان چو یافتند عرب
این گردان گرفت و آن دامن

When the dog and the door-keeper saw a stranger the former caught hold of his shirt and the latter his collar

5 تاکید مرکب

تاکید is a term applied to a word that gives an emphasis or force to another word called **مرکب** that precedes it as **این خط موهن خود نوشته است** Mohan has written this letter himself,

6 بدل متدل مده

When two substantives refer to the one and

the same person or thing, the first is called **مبدل** **مده** and the last **دل** as for example **می آید درادر تو** **دل**

Here **دل**—**درادر تو** and **مبدل** **مده** is **موهن**

دل is divided into four kinds, a **کل** **دل**
b. **دل** **غلط**, d. **دل** **استمال** c **دل** **بعض**

When the signification of **دل** is entirely applicable to **مبدل** **مده** it is called **کل** **دل** as,

آفتاب عالم تاب شاهجهان ناساہ علی الصباح در دیوان
عام رونق امور میدهد

The world-illuminating sun, the king Shah-Jahan used to come early in the morning into the public hall of audience.

When **دل** is only a part of **مبدل** **مده**, it is called **بعض** **دل** as **دریده شد باغ میوه آن** The fruits of the garden were plucked

When **دل** points to a thing belonging to **مبدل** **مده** it is called **استمال** **دل** as **موهن کتاب اورا** I am reading Mohan's book.

When the speaker mentions an object by mistake and immediately after names another, it is called **غلط بدل** as **دہلی میروم ناگرہ**. Here **ناگرہ** is **بدل غلط**

7 معطوف معطوف علیہ

When two or more Nouns are combined, the **واو عاطفہ** is repeated before every **معطوف** as **حاجان و امیران و سررایان ار ولایت ایران و توران آمدند آستان** The Khans, Umrahs, and Mirzas coming from ایران and توران kiss the threshold The Conjunctions **تا** and **پس** are placed after the Verb as **همه افسران آمدند تا ملازمان** (all officers came and the servants too, **موسا آمد پس سوهن** (first Mohan came then Sohan)

The Conjunctive **وہ** excludes **معطوف** from what has been asserted of **معطوف علیہ** as **خرانہ بیت المال لقمہ مساکین است وہ طعمہ احوال السیاطین**

The contents of the treasury are for the sup-

port of the needy and not for that of the fraternity of devils

Sometimes it excludes both معطوف عليه and نه موهن آمد نه from a certain statement as معطوف Neither Mohan nor Sohan turned up.

مستثنیٰ مستثنیٰ منه 8

The particles (except) —سواء (but) —الا (but), are called حروف استثناء (particles of distinction). The Nouns that follow them are called مستثنیٰ (excepted), while those that precede them در سایه (the class excepted from), as حد اوردی همگان را راضی کردم مگر حسود را Under the shade of your Majesty's protection I pleased all the men but the jealous

مستثنیٰ is either متصل or منقطع. The term متصل is applied to that object which belongs to the class from which it has been excluded as همه طلاء حاضر بودند الا موهن All the students were

present except Mohan **مقطع** is applied to the one which does not belong to the class of **مستثنی** as **همه افسران رفتند امّا اسپان ابها** all the officers went away but their horses.

9. حال دوالحال

The **حال** is that word which denotes the state of **فاعل** or **مفعول** as **آن طفل خندان می آید** The boy comes laughing , **اورا گریان دیدم** (I saw him weeping) ; **خندان** and **گریان** are **حال** and **فاعل** and **او**—**دوالحال**

10. تمیز ممیز

تمیز is that word that removes the doubt of another word as **دو مسکر** (two maunds of sugar) Here **دو مس** is called **ممیز** and **مسکر**—**تمیز**

11. تشبیه مشبّه به

To compare one Object with another is said to be **تشبیه** The Object compared, is called **مشبّه** that with which the comparison is made **مشبّه به**, and the word shewing comparison, **حرف تشبیه**, as for in-

stance in حرف تسبیح—چون—مسند is رح—رح چون ماه and مشبه به—ماه

عدد معدود 12

Cardinal Numbers are followed by Substantives in the Singular Number, as دو کلاه (two caps) اعداد معانی (Ordinal Numbers), that are placed after their Nouns are used as Adjectives as رقعہ ہفتم (the seventh letter)

صلاه موصول 12

The صلاه may be a جمله اسمیه or جمله فعلیه
as شخصی که عالم است در هر مقام و در هر مدولت می بیند
He who is learned, is received every where with
honor and esteem , کتابیکه دیروز گم کرده بودم بار یافته ام ,
I have found the book that I had lost yesterday.

The words هر که and هر چه correspond to whoever and what-ever as هر که دست از جان بسوزد
Whoever shall be hopeless of his life, will utter whatever he has got in his mind

II مرکب معید

The term **مرکب معید** or **حمله** is applied to a complete sentence. It is either **احدیه** or **اشباه**. The **حدره** may be **اسمیه** or **فعلیه**. If the component parts of a sentence are **مبدأ** or **الیه** (Subject) and **حبر** or **مسند** (Predicate), the sentence is called **حمله اسمیه** as **سوهن لال عالم است** (Sohan Lal is learned). The particles **است** or **اند** and **مید** and **می** are called **حرف روابط** (copula) which combine the Subject and the Predicate.

The **حرف ربط** is sometimes omitted as **اسدی** **میرمرا گوند اسلام ترا گوند کفر طوسی** says (My color is like that of Islam, while thine like that of infidelity).

Sometimes it comes between the Subject and Predicate as **دل است این که عجز و نیاز آورد ملا طهوری** says. Such is my mind that it shows humility and submission.

When two clauses are joined together the **حرف ربط** is placed at the end of the first and omitted from the last as **شیم سعدی** says,

تہی دستاںرا دست دلیری بستہ است و پنجه شہرے شکستہ
 In the case of poor men, the hand of valor is
 tied up (restricted) and the lion-like claw is broken.

If a sentence consists of فاعل (Subject) and فعل (Verb) it is called جملہ فعلیہ as من میروم I am going. If the Verb is لازم (Intransitive) the فاعل is placed first and the فعل last as او می نویسد he is writing. If the Verb is متعدی (Transitive) the مفعول (Subject), is put first, then the مفعول (Object), and lastly the فعل (Verb); as مروہن خطی (Mohan writes a letter).

If the فاعل — مفعول or فعل be connected with qualifying words or phrases, the same arrangement holds good as پسر سما طوطی خوش الحان خریده است (your son has bought a sweet-singing parrot).

When words or phrases apply to the whole sentence and not to a part of it they are placed first, as تمام شب آن بچہ را ناله میکرد (the poor fellow was crying the whole night).

Concord of the Verb

If the Nominative to a Verb be expressive of rational beings or of living creatures, the Verb agrees with it in number and person, as تاجران بار خویش در درگاه سلطانی میکشاند (the merchants open their packages at the royal threshold)

If two or more inanimate Nouns are used as Subject the Verb is generally singular as

تا مرد سخن نه گفته ناسد
عیب و هوش نهفته ناسد

(Until a man has expressed his sentiments his merits and demerits remain concealed)

A Noun of multitude denoting the idea of unity is followed by a Verb in the Singular Number, as در عهد سلطان اکبر عیب مروء حال بود In the time of the king Akbar the people were happy

The Subject is followed by a Plural Verb in the following cases

a When the Subject consists of two or more Nouns combined by *و* *او* *عاطفه* as *زرگر و نجار* (the gold-smith and the carpenter seized the images)

b When the idea of plurality is to be expressed by a Noun of multitude, as *طائفه در دای بر* (A gang of robbers had taken their seat on the top of a mountain)

c When the Subject of the Verb is unknown, as *آورده اند که سقراط در عهد و حکمت بطیر خود نداشته* (They say that Socrates had no rival in piety and wisdom).

d When the Subject refers to a great and respectable man as *پادشاه جهان پناه تا اقصای دور پیر* (His majesty, the asylum of the world, attends to the affairs of his mighty kingdom himself till afternoon)

e When Nouns denoting rational beings are preceded by Cardinal Numbers, as *ده درویش*

در گلیم ده حسپند (Ten Darvaishes sleep on one blanket)

f, Arabic Plural Nouns denoting Animate Objects have a Plural Verb as حکماء گفته اند (The wise men have said).

The use of را

The particle را the sign of مفعول (Object) is indispensably used

a When the Object is emphatic or definite as کتاب خود را ده بین (look at your book)

b When Pronouns are used as Object as من او را دیدم I saw him, من ترا نمی شناسم (I do not recognise thee)

c When ambiguity arises from the omission of را as مرد سیر را کشت (the man killed the lion)

d When the Verb governs a noun in the dative case, as من دو روپیه دادہ ام (I have given two rupees to that man)

The جمله اسمائیه is divided into

- a* در اینجا بنشین (Imperative) as (sit here).
- b* در آنجا مروت (Prohibitive) as (do not go there).
- c* کریمایا نه بخشای بر حال ما (Exclamatory) as (O God! feel pity on our miserable condition).
- d* کجا میروی (Interrogative) as (Where art thou going)
- e* کاش عالم بودم (Optative) as (I wish I was a learned man)
- f* نه خدا چیزم نه (Denoting an oath), (by God, I will not take any thing)
- g* چه تعجب (Denoting astonishment) as (what a magnificent building this is)
- h* چرا مطالعه پیشتر (Denoting a request) as (why don't you prepare the lesson beforehand that you may read it easily)

The other subordinate sentences are as follow

- a.* میزدان وراج (Conditional) as (Conditional)

است گوئی درن (When the field is wide strike the ball.)

b. جمله مُبیدیه (Descriptive) as ادشاه را شیدم (I heard of a king who had ordered a prisoner to be killed)

c. جمله معلله (Causative) as آن طفل محنت میکشد زیرا که امتحان سالیانه در رسید (the boy works hard because the annual examination is at hand)

d. جمله ابتدا ده (Opening) as بنام جهاندار جان (I begin in the name of God, the creator of the soul)

e. جمله موصوله (Explicative) as هر که آمد عمارت (He who came-erected a new building).

f. جمله معطوفه (Conjunctive) دو کس مردند و (Two persons died full of remorse, the one who possessed but did not enjoy, and the other who knew but did not practise)

g. جمله معترضه (Parenthetical) چهاں پناه دام

(the king may his kingdom last long, sat on the royal throne).

<i>Appropriate Words.</i>	<i>Nouns</i>	<i>Examples</i>	<i>Meanings.</i>
دو	فیل	دو درخت	two elephants
دو	توپ	دو توپ	{ two pieces of cannon
	بدوق		
	تپنده		
سه	تیر	سه تیر	three arrows
چهار	قالین	چهار قالین	four carpets
پنج	خداوندگار	پنج نفر حمام	five barbers.
شش	گوسفند	شش راس اسب	six horses
	گاو		
	اسب		
هفت	بار	هفت بار	seven falcons.
هشت	سگ	هشت سگ	eight dogs
	تیر		
	بلند		
	سگ		
	دور		
نه	خیمه	نه خیمه	nine tents
	کستی		
	مکان		

مهار	تندر	ده مهار ستر	ten camels
طاوه	محمل رر رعت	يارك طاوه محمل	{ eleven pieces of velvet
كتاب—چرم جلد		دوازده جلد كتاب	{ twelve co- pies of books
وطعه	داع حوهر حط كسارار	سيزده وطعه باع	{ thirteen gardens.
ودعه	سمسيز جلدر چافو	چهارده ودعه سمسيز	{ fourteen swords
جفت	مورده-پاپوش	پانزده جفت پاپوش	{ fifteen pairs of shoes.
داده	مرواريد ادار سيب	شانزده داده مرواريد	{ sixteen pearls
مبلغ	روپيه-اشرفي	مبلغ هفتده روپيه	{ seventeen rupees only
نيگه—فلوس عنواري		مرواري هدرده نيگه	{ eighteen bighas

N B —The last two words —موازي are placed before the numeral

The Arabic Months

1	محرم	2,	صفر	3	ربيع الاول
4	ربيع الثاني	5.	حماذي الاول	6	حماذي الثاني
7	رجب	8	سبعان	9	رمضان
10	شوال	11	ذيقعدة	12	ذي الحجة

II *The Persian (Lunar) Months*

1	فروردین March,	2	آردی بهست April,
3	خورداد May,	4	تیر June,
5	مرداد July,	6	شهریور August,
7.	مهر September,	8	آبان October,
9	آذر November,	10	دی December,
11	بهمن January,	12	اسفندار مهر February

III. *The Persian (Solar) Months*

1	تسرین اول	2	تسرین ثانی	3	کانون اول
4.	کانون ثانی	5	تباط	6	آدار
7	نیسان	8.	افار	9	خردیران
10	نمور	11	آب	12	ایلول

IV *Days of the Week*

<i>Persian</i>	<i>Arabic</i>	<i>English</i>
شنبه	يوم السبت	Saturday
یکشنبه	يوم الاحد	Sunday
دوشنبه	يوم الاثنين	Monday
سه شنبه	يوم الثلاثاء	Tuesday.
چهارشنبه	يوم الاربعاء	Wednesday
پنجشنبه	يوم الخميس	Thursday.
آدینه	جمعه	Friday

V *Alphabetical Notation*

ا ب ج د	ه و ز	ح ط ی	ک ل م ن
1	5	8	20
2	6	9	30
3	7	10	40
4			50
س ع ف ص	ق ر ش ت	ث ج د	ط ظ ح
60	100	500	800
70	200	600	900
80	300	700	1000
90	400		

Analysis ترکیب نحوی

شعر چو مرغ ار قفس روت و نگهست فید

دگر ره نگرده سعی تو صید

چو حرف شرط

شرط	{	جملة وعلیه معطوف علیہ	{	متعلق	{	مرغ—فاعل
				وعل روت		ار—حرف جار
						قفس—محذوف
						روت—فعل

و—حرف عطف

{	جملة وعلیه معطوف	{	بگهست—فعل
	فید واعل		

فید واعل

{	معقول فیه	{	دگر صفت
			ره موصوف

دگر وعل فعل ناقص معه

جملة وعلیه—جرا

صیدر—اسم

به—جار

{	متعلی	{	سعی ثوبه ترکیب
			اصافی محذوف

صید—خبر

جملة شرطیه

مقره — بادشاهے دیدن استحقاق و طایعه در ویسان نظر کرد.

بادشاهے — فاعل

به — حرف جار

دیدن — مضاف

استحقاق مضاف الیه

مکروه

متعلق و فعل

در — حرف جار

طایعه در ویسان — ترکیب

اعصابی — مکروه

نظر کرد — فعل مرکب

جمله فعلیه خبریه

مقره دیگر — هر که داد ان بسند دیکه به بسند

هر که — اسم موصول

داد — حرف جار متعلق

دادن — مکروه

کشیدن — فعل

او — مصدر مکروف — فاعل

دیکه — مفعول

بندیدن — فعل

جمله فعلیه

فاعل

صله

جمله فعلیه خبریه

